

Analyzing The Disrobing Of Draupadi In The Light Of Contemporary Legal Systems: Understanding The Brutal Experiences Of Rape Victims

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This research paper delves into the disrobing of Draupadi incident from the ancient Indian epic Mahabharata and endeavors to analyze it in the context of contemporary legal systems. The objective is to gain a deeper understanding of the brutal experiences faced by rape victims, relating them to the psychological, socio-cultural, and legal aspects surrounding such incidents.

Drawing from the narrative of Draupadi's disrobing, this paper aims to shed light on the challenges encountered by survivors of sexual assault within the existing legal frameworks. By examining the incident through a modern lens, we seek to uncover the systemic gaps and limitations that hinder the provision of justice and support for victims.

Keywords: Mahabharata, rape victims, contemporary legal systems, psychological aspects, socio-cultural aspects, legal frameworks, systemic gaps

Introduction

The research applies a multi-disciplinary approach, incorporating legal analysis, sociological perspectives, and psychological insights to unravel the complexities of rape victim experiences. By critically analyzing the incident and its aftermath, we aim to identify the disparities between ancient societal norms and contemporary legal systems, highlighting the advancements and deficiencies in addressing sexual assault. Furthermore, this paper aims to contribute to ongoing discussions around legal reforms, survivor support mechanisms, and the need for empathetic and victim-centered approaches within the justice system. By examining this historical incident and linking it to present-day realities, we aspire to foster awareness and understanding within society, thereby fostering a more compassionate and effective response to the plight of rape victims. Through this research, we hope to pave the way for enhanced

legal protection, improved survivor support, and greater sensitivity towards the experiences of individuals who have endured the trauma of sexual assault. The findings of this study aim to inform future reforms and interventions, promoting a more just and compassionate society for all.

I. Introduction

The disrobing of Draupadi, a pivotal episode in the Mahabharata, one of the two major Sanskrit epics of ancient India, is a narrative that resonates deeply within the cultural and religious fabric of Hindu society. This incident, steeped in symbolism and moral complexity, has been a subject of extensive analysis and commentary for centuries, not just in terms of its literary significance but also for its profound social, ethical, and philosophical implications.

2. Background and Significance

The Mahabharata is an epic that narrates the great war between two branches of a royal family—the Pandavas and the Kauravas. At the heart of this epic, it portrays the five Pandava brothers named Yudhishtira, Bhima, Arjuna, Nakula, and Sahadeva respectively and their common wife, Draupadi. The disrobing incident occurs when the Pandavas, having lost a game of dice to the Kauravas (a game that was rigged by the Kauravas with the help of the cunning Shakuni), are forced to go into exile. However, Draupadi, who was not part of the wager, is dragged into the assembly by the Kauravas and subjected to humiliation.

In the assembly, Dushasana, brother of Duryodhana, attempts to disrobe Draupadi in front of the entire court, including the Pandavas and various kings and sages. Draupadi, who is known for her loyalty, intelligence, and chastity, pleads for mercy, but the Kauravas are determined to humiliate her. In a dramatic turn, as Dushasana attempts to remove her sari, it becomes clear that an endless length of cloth emerges, preventing him from succeeding in his vile act. This miraculous event is attributed to the divine intervention of Lord Krishna, who had promised to protect Draupadi's honor.

The disrobing of Draupadi is a stark symbol of the abuse of power and the violation of justice. It highlights the plight of the powerless at the hands of the powerful and the failure of social institutions, such as the court, to protect the weak. The failure of the elders and the court to intervene on Draupadi's behalf is a critique of the social and political structures of the time. It suggests that those in positions of authority were complicit in the perpetuation of injustice. The incident has profound psychological and emotional implications, not just for Draupadi but for all those who witness her ordeal. It speaks to the lasting impact of trauma and the importance of emotional and psychological support in the aftermath of such events. Ancient Indian society was predominantly patriarchal. Men held positions of power in society, politics, and religion. This power structure determined the roles and rights of women. In many cases, women were considered property—first of their father, then of their husband. This reduced their autonomy and agency.

Socially, women were expected to be submissive, virtuous, and chaste. Their honor was often tied to that of their family, and any perceived transgression could result in severe punishment

or ostracization. Women were expected to fulfill domestic roles, including managing the household, raising children, and supporting their husbands. They were often celebrated for their fertility and ability to bear sons.

Honor and virtue were paramount for women. The chastity of a woman was a source of pride for her family, and any perceived violation could lead to severe consequences.

The court's silence during Draupadi's disrobing reflects the societal acceptance of violence against women. No one in the court, including the wise elders and kings, stepped forward to protect her, indicating a deep-rooted acceptance of women's subjugation. The inaction of the Pandavas, her own husbands, further emphasizes the societal norms that placed the protection of women's honor primarily on men's shoulders, even if it meant sacrificing the woman's autonomy. The incident also reflects the theme of dharma (righteousness), challenging the concept of duty and right action in the face of injustice. The miraculous intervention of Lord Krishna is often interpreted as a demonstration of divine protection and the concept of divine justice. It reinforces the idea that the righteous will be protected by the divine, even in the dire circumstances.

Draupadi's defiance in the face of such humiliation has made her a symbol of feminine strength and resilience. Her courage and the subsequent vow of vengeance sworn by her husband, Bheem, highlight the agency and power of women, even in a patriarchal society. When Duryodhana sends his man to bring Draupadi to Sabha, she returned him back with the question from Yudhishtira 'O son of the Suta race, go, and ask that gambler present in the assembly, whom he hath lost first, himself, or me. Ascertaining this, come hither, and then take me with thee, O son of the Suta race.' (Vyas, Krishna-Dwaipayana tranl. Mohan Ganguly). This highlights Draupadi's protest on the rights of her husbands to stack her in gambling. Also, when Dushasana went to her chamber, she objects and fights him and tries to go to her mother-in-laws to protect herself from humiliation.

The incident raises questions about the ethics of gambling and the consequences of deceit. It also touches upon the responsibilities of kings and rulers in maintaining justice and protecting their subjects. In a conversation between Yudhishtira and Shakuni, just before the dice game, Yudhishtira argues about unworthiness of gambling for a Kashtriya. According to Yudhishtira, a kshatriya must earn land and property in war and not by deceitful gambling.

The disrobing of Draupadi is an extreme example of gender-based violence, which continues to be relevant in modern times, as it serves as a metaphor for the experiences of women who face oppression and violence. Legal systems today must grapple with recognizing, preventing, and punishing such acts. The incident highlights the importance of laws that protect women from violence, including sexual harassment, and the need for effective implementation and enforcement of these laws. It underscores the importance of legal reforms that address the root causes of gender-based violence, including cultural norms and societal attitudes. It is often used to discuss issues of gender inequality, violence against women, and the need for societal change. The incident also invites reflection on how traditional narratives can inform and influence contemporary discussions on justice, power, and gender. This raises questions about the role of legal institutions in protecting the vulnerable. In contemporary contexts, it calls for

a robust legal system that holds bystanders and institutions accountable for failing to act in the face of injustice. This includes the responsibility of law enforcement, judicial bodies, and legislative bodies to actively prevent and respond to violence against women. The incident also speaks to the concept of justice and the rule of law. Draupadi's courage and resilience in the face of extreme humiliation are a testament to the strength of women. This can inspire contemporary legal systems to focus on empowering women and ensuring that they have agency in legal matters. This includes access to legal resources, education about their rights, and the ability to participate in legal processes as equals.

Understanding the cultural context can help in the formulation of laws that are more effective and sensitive to the needs of victims. It also necessitates the training of legal professionals to be aware of cultural biases and their impact on legal proceedings. Finally, the incident prompts consideration of legal remedies and reparations for victims of gender-based violence. This includes not only monetary compensation but also access to counseling, medical care, and legal aid. It also involves the establishment of mechanisms for restorative justice, where the focus is on healing and restoring the dignity of the victim.

In conclusion, the disrobing of Draupadi is not just an episode in a grand epic but a narrative that encapsulates complex themes of power, justice, and the human condition, making it a rich subject for analysis and reflection across disciplines. It is a call to action for contemporary legal systems. It challenges us to critically examine our laws, institutions, and societal values in relation to gender justice. By studying this incident, legal scholars and practitioners can gain insights into the complex interplay between law, culture, and gender, and work towards creating more equitable and just societies.

3. Comparison with Contemporary Legal Systems and Suggestive remedies

To fully understand the brutal experiences of rape victims, it's crucial to compare the societal norms reflected in the disrobing of Draupadi with the contemporary legal systems that aim to protect and empower women. This comparison provides insights into the evolution of women's rights, the effectiveness of legal frameworks, and the ongoing challenges that continue to plague rape victims.

In ancient India, women had no legal recourse against sexual violence. Draupadi's disrobing, a form of sexual humiliation, was not legally recognized as a crime. At that time, there was no absolute law instead they follow a moral code called Dharma that was illustrated by different people according to their own understanding of Dharma. In case of Draupadi's disrobing, there was a conflict if Yudhishtira stacking Draupadi after gambling himself in the game of dice was right to the code of Dharma. This conflict is clearly evident with Vidura's statement who was considered epitome of Dharma (Mahabharat)(The Mahabharata, Book 2: Sabha Parva: Sisupala-badha Parva: Section LXV, 125) Ancient legal systems often failed to address the rights and protection of women, leaving them vulnerable to abuse. Women's honor was tied to their chastity, and violations could lead to social ostracism. This cultural emphasis on honor over justice is evident in Draupadi's story. The responsibility for women's safety fell on men. Draupadi's husbands, the Pandavas, were expected to protect her, reflecting the patriarchal norms of the time.

In contrast, contemporary legal systems around the world, including India, have evolved to provide women with greater protection and rights. Rape is a recognized crime under most legal systems, with laws explicitly prohibiting sexual assault and harassment. Though in ancient times, rape was a pishcha form of marriage. Countries like India have enacted laws such as the Criminal Law (Amendment) Act, 2013, which strengthened provisions for rape and sexual assault.

Modern legal systems offer various forms of support to rape victims, including legal aid, counseling, and medical assistance. Police and judicial officials are increasingly receiving training to handle cases of sexual violence with sensitivity and professionalism. Victims have the right to a fair trial, where they can present their case and seek justice. Legal processes aim to ensure that perpetrators are held accountable. In many jurisdictions, victims can submit statements detailing the impact of the crime on their lives, influencing sentencing.

Despite these advancements, contemporary legal systems face ongoing challenges. Rape victims often face social stigma and may hesitate to report the crime due to fear of judgment and ostracism. In many cultures, victims are often blamed for their assault. This victim-blaming mentality is reinforced by gender norms which stress on sexual purity and honor of women. As a result, victim feels guilty and humiliated. Deep-rooted patriarchal attitudes can influence legal proceedings, leading to biases and skepticism about rape claims.

Understanding the Brutal Experience of Rape Victims: Insights from the Disrobing of Draupadi

The disrobing of Draupadi, a tragic episode from the Indian epic Mahabharata, serves as a timeless allegory for the horrors of sexual violence. This narrative, while not depicting rape in the traditional sense, vividly illustrates the psychological and emotional devastation endured by rape victims. By juxtaposing this ancient tale with contemporary legal systems, we can glean deeper insights into the brutal experiences faced by rape survivors and the societal mechanisms that should ideally protect them.

Draupadi, a queen revered for her beauty and virtue, is subjected to the humiliation of being disrobed in the royal court as a result of a game of dice her husbands, the Pandavas, lose. The act of disrobing, though not physical assault, symbolizes the violation of her dignity and autonomy, akin to the experiences of rape victims. The episode highlights the powerlessness felt by victims, the degradation they endure, and the societal failure to protect them.

1. Psychological Trauma and Emotional Scarring

Rape victims often suffer from profound psychological trauma. Various studies and cases analysed underscore the lasting impact of such violence on mental health. Victims may experience symptoms of PTSD, anxiety, depression, and panic attacks, and phobias can develop as a result of the trauma (Bhuptani et al.). Some survivors may turn to drugs or alcohol as a coping mechanism to deal with the emotional pain. The psychological scars can manifest as feelings of shame, guilt, and a sense of worthlessness, similar to the emotional turmoil Draupadi experienced following her public humiliation. (Uvelli) Disordered eating behaviors

may emerge as a way to regain control over one's body. In severe cases, survivors may contemplate suicide as a means to escape their emotional pain. Survivors often have difficulty trusting others, which can strain relationships. Sexual violence can lead to a range of sexual dysfunctions, including pain during intercourse, lack of interest in sex, and erectile dysfunction (Bhuptani et al.). Survivors may struggle with their self-concept and identity, questioning their worth and sexuality (Warner).

2. Societal Stigma and Victim Blaming

Societal stigma surrounding rape victims, as observed in various cultures, can exacerbate the trauma. In many cultures, there are deeply ingrained beliefs that associate a woman's worth with her chastity and sexual purity. These beliefs can lead to the stigmatization of rape victims, who may be perceived as tainted or damaged. This is evident in the way Draupadi was initially blamed for the misfortunes of the Pandavas, reflecting a common tendency to blame the victim for the perpetrator's actions. The just World Hypothesis Theory and the theory of invulnerability illustrate how societal norms and attitudes can further victimize survivors of sexual violence, leading to isolation and a lack of support. Stigma often leads to a culture of silence where victims are discouraged from speaking out about their experiences for fear of being ostracized or disbelieved.

In contemporary society, Media and public discourse can perpetuate stigma by focusing on the actions of the victim rather than the perpetrator, asking questions like "What was she wearing?" or "Why was she out so late?" Victim-blaming is a harmful societal response to sexual violence that shifts the responsibility for the assault onto the victim rather than the perpetrator. The emphasis is placed on the victim's actions leading up to the assault, such as their clothing, alcohol consumption, or location. Victims may not receive the support and empathy they need, as people may believe they somehow "brought it upon themselves." In some legal systems, the focus during trials is on the behavior of the victim, which can further traumatize them and discourage others from reporting sexual assaults.

The societal stigma and victim-blaming can have severe psychological impacts on survivors, including re-traumatization, Isolation and Loneliness, Self-blame and Shame, Avoidance of Reporting etc.

Contemporary legal systems, designed to uphold justice, can often re-traumatize victims through their processes. The legal journey can be daunting, with victims often feeling re-victimized by the system. The burden of proof, the adversarial nature of legal proceedings, and the potential for cross-examination can compound the trauma.

Support systems, including psychological counseling, medical care, and legal assistance, are critical for the recovery of rape victims. Unlike Draupadi, who lacked immediate support, modern victims can access a range of services designed to aid in their healing. The journey of transformation into rape survivor from rape victim highlights the importance of comprehensive support in the recovery process. The terms 'rape victim' is used to refer someone who has recently experienced assault while 'rape survivor' is used to refer who overcame the trauma of rape.

The disrobing of Draupadi serves as a poignant reminder of the brutal experiences of rape victims, transcending time and culture. It underscores the need for a more sensitive and effective legal framework that ensures justice for victims while also providing the necessary support for their healing and recovery. By understanding and addressing the multifaceted impacts of sexual violence, societies can strive towards creating a safer and more empathetic world for all.

Legislative Framework

This section aims to discuss various important legislative laws against sexual and domestic violence. It is important to understand laws prevalent in the country to analyze options available to victim. These laws include definition of sexual offences and penalties for various sexual offences

The Criminal Law (Amendment) Act, 2013, introduced significant amendments to the Indian Penal Code (IPC), enhancing the definition of rape and widening the scope of sexual assault. It also introduced harsher penalties for repeat offenders and gang rape. The Criminal Law (Amendment) Act, 2013 is an important legislation in India that aims to address and strengthen laws related to sexual offences. It was enacted in response to a nationwide outcry after the brutal gang-rape and murder of a young woman in Delhi in 2012.(Vij, 2013)

The act broadened the definition of sexual offences to include various forms of sexual assault, harassment, stalking, voyeurism, and acid attacks. It recognized the gravity of these crimes and aimed to provide more comprehensive legal protection to survivors.

The act introduced stricter penalties for sexual offences. It increased the minimum punishment for rape from seven to ten years and extended it to life imprisonment or the death penalty in cases where the offence results in the victim's death, is committed by repeat offenders, or involves aggravated circumstances.

Special fast-track courts were established to expedite the trial of sexual offence cases. The intent was to ensure swift justice and avoid delays in disposing of such cases, providing a sense of security and justice to survivors.

The act recognized the vulnerability of children to sexual offences and introduced specific provisions to safeguard their rights. It categorized certain acts as aggravated sexual offences when committed against children, with stringent punishments and provisions for mandatory reporting of such cases.

The act recognized certain instances of non-consensual sexual intercourse within a marital relationship as an offence, if the wife is below the age of 18. However, it did not fully address the issue of marital rape in all circumstances, which remains a subject of ongoing debate and discussion.

The act aimed to enhance the legal procedures related to investigation, collection of evidence, and trial of sexual offence cases. It emphasized the importance of maintaining privacy, dignity, and sensitivity while interacting with survivors throughout the legal process.

Overall, the Criminal Law (Amendment) Act, 2013 was a crucial step towards improving the legal framework for addressing sexual offences in India. It emphasized the need for stricter punishment, faster trials, and enhanced protections for survivors, sending a message that such crimes will not be tolerated and that survivors will be provided adequate support and justice.

According to Section 375 of the IPC, rape is defined as the act of a man engaging in sexual intercourse with a woman under certain circumstances. The key elements that constitute rape under this section are:

Sexual Intercourse:

Any form of penetration, even the slightest, of the vagina, urethra, anus, or mouth of a woman by a man with his penis, any other object, or any part of his body is considered sexual intercourse.

The sexual intercourse mentioned above should occur without the woman's consent or if her consent is obtained by force, fraud, deception, or when she is unable to give valid consent due to intoxication, unsoundness of mind, or any other reason.

Section 375 also provides certain exceptions where sexual intercourse will not be considered rape, such as when the woman is the man's wife (provided she is above the age of 15) and there is no judicial separation between them.

The punishment for rape under Section 375 depends on various factors, including the age of the victim and the circumstances of the offence. The minimum punishment is rigorous imprisonment for seven years, which may extend to life imprisonment or even the death penalty in cases of aggravated rape leading to the victim's death or causing severe injury.

It's important to note that the legal provisions related to rape and sexual offences are subject to interpretation by the courts. The Criminal Law (Amendment) Act, 2013, and subsequent amendments have brought additional changes to the definition of rape and the punishment for such offences, providing enhanced protection to victims and stricter penalties for offenders.

Protection of Women from Domestic Violence Act, 2005 offers protection against sexual violence in the domestic sphere. The Protection of Women from Domestic Violence Act, 2005 is a legal framework that aims to provide protection to women from domestic violence, physical, emotional, sexual, verbal and economic abuse by their husbands or male relatives.

This Act defines domestic violence as any act of commission or omission that harms, injures, tortures or endangers the life, safety or well-being of the woman. This includes physical, sexual, verbal, emotional abuse, economic abuse, and other harmful acts or acts that may cause injury to a woman, such as harassment, stalking, and cybercrime (Mukhopadhyay).

Under the Act, a woman can seek a protection order from the Magistrate, a residence order, a monetary relief order, an order for custody and compensation for abuse and harassment caused by a significant other or family member.

The Act has empowered women to report domestic violence and claim protection at any given time and from anywhere in the world. The Act provides for a victim-centred approach and seeks to provide temporary and permanent relief to the victim, and it ensures punishment to the perpetrators of domestic abuse.

The Act envisages setting up Protection Officers, Service Providers, and Counselors to help women seek protection and access justice. If required, a magistrate can also grant ex-parte orders acting on a woman's complaint before a hearing and further inquiries.

In conclusion, the Protection of Women from Domestic Violence Act is an essential legal framework that recognizes and addresses the issue of domestic violence against women and seeks to provide protection, relief, and rehabilitation to the victims.

Judicial Reforms:

Judicial reforms against rape aim to strengthen the legal framework, improve the investigation and prosecution process, and ensure justice for victims of sexual assault. Here are some key aspects of judicial reforms against rape:

Governments have enacted or amended laws to make them more stringent, recognizing the severity of rape as a heinous crime. This includes provisions such as increasing the punishment for rape, imposing minimum sentences, and introducing harsh penalties for repeat offenders.

Judicial reforms focus on adopting a victim-centric approach, ensuring that the survivor's rights, dignity, and privacy are respected throughout the legal process. Special measures are taken to provide support, protection, and counseling services to the survivor, minimizing any further trauma.

Advancements in forensic science and investigation techniques have helped gather crucial evidence in rape cases. This includes DNA analysis, forensic examination kits, and the establishment of specialized forensic labs to process evidence efficiently.

Rape trials often rely heavily on witness testimonies. To encourage witnesses to come forward and provide accurate accounts, witness protection measures are implemented. These measures include keeping the identity of witnesses confidential and providing them with necessary security.

Judicial officers, police personnel, and other stakeholders involved in the legal process receive sensitization and training programs to enhance their understanding of sexual assault dynamics, victim trauma, and the importance of gender sensitivity during trials.

Governments and NGOs extend legal aid and support services to victims of rape, ensuring they have access to legal representation and counseling throughout the legal proceedings. This helps empower victims and ensures their voices are heard in court.

Efforts are made to raise public awareness about sexual violence, gender equality, and legal recourse available to survivors. Education and awareness campaigns help challenge societal attitudes, reduce stigma, and promote a more supportive environment for survivors.

These are just a few examples of the judicial reforms implemented in various jurisdictions to address the issue of rape. The goal is to establish a robust legal framework that ensures swift justice for survivors, instills confidence in the legal system, and acts as a deterrent against sexual offenses.

Despite robust laws, implementation remains a challenge due to bureaucratic delays, lack of resources, and societal attitudes. Often Victims avoid reporting sexual crimes due to stigma, fear, and lack of trust in the legal system.

Role of Educational institutions, media, and community engagement

Creating a safer environment for women against rape and violence is a multifaceted challenge that requires concerted efforts from various societal sectors. Educational institutions, media, and community engagement are three critical components in this endeavor. Each plays a unique role in shaping public attitudes, policies, and practices that can prevent violence and promote women's safety and rights.

Educational institutions can integrate lessons on gender equality, respect, and consent into their curriculum. This includes teaching students about healthy relationships, personal boundaries, and the consequences of violence. With this change students can learn to respect others and understand the importance of consent and equality from a young age, reducing the likelihood of future violent behaviors. Schools and universities should have clear and accessible mechanisms for reporting incidents of violence, along with counseling services to support victims. Offering self-defense classes and workshops that boost confidence and self-esteem can empower women to protect themselves and stand up against violence. Women are better equipped to defend themselves and assert their rights.

Media should report on cases of violence against women responsibly, avoiding sensationalism and ensuring that the narrative does not blame the victim. It will shape Public discourse in a way that supports victims and promotes understanding rather than stigma. Media should portray women in diverse, powerful, and respectful roles. This includes showcasing stories of women's achievements and resilience. Utilizing media platforms to run PSAs that educate the public about the impact of violence against women and the importance of bystander intervention will increase public awareness and sensitivity towards the issue encouraging community involvement in prevention.

The effectiveness of these sectors in fostering a safer environment for women against rape and violence is greatly enhanced when they work together. Educational institutions can collaborate with media outlets to promote positive messages and campaigns. Community groups can partner with schools to provide support and resources. Media can highlight the work of educational institutions and community efforts, amplifying their impact.

By harnessing the power of educational institutions, media, and community engagement, societies can make significant strides in creating environments where women are safer from violence and where gender equality is a reality. It is through these collective efforts that we

can hope to see a meaningful change in attitudes and behaviors, leading to a more just and equitable society for all.

In conclusion, the disrobing of Draupadi, as depicted in the Mahabharata, serves as a powerful metaphor for the heinous crime of rape and the brutal experiences faced by rape victims. By analyzing this ancient tale in the light of contemporary legal systems, we can gain a deeper understanding of the challenges faced by victims and formulate strategies to create a safer society.

Educational institutions play a crucial role by imparting knowledge about consent, gender equality, and empowerment. By integrating these concepts into the curriculum, students can develop a strong foundation of respect and empathy. Additionally, providing support systems such as counseling and reporting mechanisms within educational institutions can encourage victims to come forward, while holding perpetrators accountable.

Media, on the other hand, has the responsibility to report on rape cases responsibly and avoid victim-blaming narratives. By promoting positive role models and running educational campaigns, media can influence public perceptions and foster a culture of support and understanding.

Community engagement is vital in creating awareness and providing support networks for survivors. Through local workshops, support groups, and training programs on bystander intervention, communities can play an active role in preventing and addressing instances of sexual violence.

However, the true efficacy of these efforts lies in their coordination and collaboration. When educational institutions, media outlets, and community groups work together, their impact is amplified. By sharing resources, amplifying positive messages, and highlighting the work being done, a collective effort can be made to combat rape culture and create an environment where women are safer and their rights are protected.

In conclusion, by analyzing the disrobing of Draupadi in the context of contemporary legal systems and understanding the brutal experiences of rape victims, we can strive towards a society that ensures justice, empowerment, and safety for all. It is through the combined efforts of education, media, and community engagement that we can pave the way for a future where rape is eradicated, survivors are supported, and gender equality prevails.

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